West Asheville Oral History

Burton Street Elders

September 27, 1991
&
October 11, 1991

Interviewer:
Rob Neufeld

Respondents:

Iola Byers
Edna Ford
Louise Hudgens
Gertrude Jones
Louise Long
Helen Miller
Edward Pearson

WEST ASHEVILLE ORAL HISTORY Burton Street elders, September 27, 1991: Iola Byers, Annette Cotton, Edna Ford, Louise Long, Helen Miller, Essie Lee Weaver with Rob Neufeld of the Asheville-Buncombe Library System

Rob: We're at the Burton Street Community Center. Would each of you say who you are and then give a little introduction, who your father and mother are or were and what they did, and what street you live on.

Essie: My name is Essie Lee Weaver. My father's name was Marcus, my mother's name, Pearl. We moved to West Asheville from Emma, North Carolina. My mother was a housewife. My father worked at Sealtest.

Helen: My name is Helen Miller. I was born here in West Asheville. My mother, Lettie MacMickens; my father, Oscar MacMickens. My father was a Spanish-American veteran. He died when I was very young, age seven. My mother worked in the school system as a lunchroom worker. She spent her early days working in the school system. She also was a community worker. I have one brother, James MacMickens. He also was born in Asheville.

Edna: My name is Edna Ford. My father, Lester Carson Bell, a native of Weaverville, North Carolina, and my mother of Leicester, North Carolina with their five children moved from Asheville to West Asheville, which was then called "in the country." The reason for moving was that to feed five children was not an easy thing. All the children were just two years apart. However, my father at that time drove a horse and wagon as a drayman. He also had a buggy which we used to go to church. We moved so he could have chickens and a cow and a garden to feed the family.

As I recall, it must have been in the summer when we moved here, my mother driving the buggy with the children, and my father in front driving ahead with the wagon and the furniture. We moved onto Fayetteville Street, which at that time was a dirt road, and the houses were as close together as they are now. Sure enough, my father started his garden and he was moving and hauling people all around in Asheville and West Asheville. Later, he did progress to a T-model Ford and state body truck. His name being Bell, he had a huge bell--I guess it was about five feet high, and the width was a little larger--and on the bell was written, "Bell's Dray. Bell does the work." Later on, I'll tell you how everyone came to know him for driving through the streets and moving families in. When we came here, we found the MacMickens family here. Mrs. Jeanie and Mr. Tom MacMickens. I learned later that they were from Leicester, too, where my mother had grown up. I have to retract that because one of the MacMickens persons is here and she was shaking her head. Helen, where were the MacMickens from?

Helen: They all came from Candler. It's what they called Hominy back then in those days.

Louise: My name is Louise Long. I was born in Greer, South Carolina, but was brought to Asheville when I was two weeks old. It was my home from then on. My mother's name was Nancy and my father's name was Harry Davis. My grandfather was Oliver Smith. We lived with my grandfather and my grandmother. I was quite small then, but I was old enough to realize what was going on at the time. My mother worked with the school and also she attended the old school, the previous school before this one was built [Burton Street Community Center was converted from the second Burton Street school]. During that time, she fell, and the doctors diagnosed that she had polio, but after a while, she got a little better and she was able to work. She worked for the school.

Rob: How old was she when she fell?

Louise: She was young, but I don't know how old she was. Then, my grandfather, he was a farmer and also a carpenter. He raised chickens and he made molasses and also had horses and cows.

Rob: Where was his farm, Louise?

Louise: It was on Burton Street. Back then, we were allowed to have farms. It was on Burton Street, right in back of our house and in the front of it.

Rob: What is that land now?

Louise: That's just the land over by--I guess Mr. Merrimon(?) still owns it. I don't know whether they sold it or not. Some of it was taken for a parking lot, some of it in back.

Iola: Shuford owned it.

Louise: Our house was opposite of that. We had apple trees, we had grape vines, and we had peaches, pears, and you name it, we had it.

Rob: Did your grandfather own that land?

Louise: Yes, he did.

Rob: And he sold it to...?

Louise: In fact, after the Depression came, we lost it. But we still paid the rent. He helped in the building of the previous church, Wilson's Chapel, where we are now. And also my uncle because he had a dray pan (?), and he would dig out the dirt and everything because they didn't have any mortaring(?) machinery so they had to do everything by hand.

Rob: That church is still standing?

Louise: It's still standing. Now it's Wilson's Chapel United Methodist Church. It's still there on Burton Street.

Rob: How did the Methodist Church become United Methodist Church?

Louise: All the churches joined in with it.

Rob: Was that the first Methodist church in this community?

Louise: Yes, it was.

Rob: Who was the first minister there?

Helen: Before the church moved from Haywood Road, a Reverend Callicut was the first minister that I know about.

Louise: That was before my time. I was very very small.

Helen: That church was sitting--do you know where that filling station is?

Edna: Red Diamond, yes, in that area. I recall, these families kept in touch--that was the community life. I remember going up there around the MacMickens place and Halloway's--and my mother would take all of her children, just like chickens, and maybe we'd stay all day and have dinner, pick berries or whatever. It wasn't as developed as it is now, but it was very valuable. The community changed. That's the business section of West Asheville now. And, as it has been said, many people lost their homes during the Depression, and no doubt they were in a position to have to save money. That is why they came down Burton Street. Most of the black people were living in this area at that time. They're here now and that [the former place] has become very valuable property.

Oliver Smith and the Halloways moved out here. Mr. Smith had all of this property. Instead of having bulldozerzs, the men got together and built a church, which has now been replaced by a more modern church.

Rob: How many different denominations were there in the community and how many denominations do we have represented here?

Essie: St. Paul Baptist Church.

Edna: Which is in its orignal location, and it's also my church.

Iola: Moses Temple A.M.E.Z. used to be over there, and Wilson's Chapel and Sanctified Church.

Rob: Did the Methodists pretty much keep their own company and

the Baptists their own?

Edna: Small community, everybody knew each other.

Rob: What were the differences between the churches?

Edna: Well, as most people did, we joined the church that our parents belonged to, and they were from different places. I know that's why I'm Baptist. I like Baptist. I know now what the Baptist Church means and the Methodist, having gone to Methodist School. I have friends that are Catholics. In those days, most of us went to the church our grandparents and parents took us to. Being in those services Sunday after Sunday, you became a part of it.

Do you know, my family still keeps in touch with the people who lived with them in Leicester, and they have this homecoming. You know, there's no question about white and black and white and black. They all went to the same church, but the cemeteries had one section and the other section. We still go together. The family names are still there. My grandparents were Polks. The Bennetts are still there. They're the businesspeople. But the Methodist church was close to all of them, and they are still Methodist. Grandmother is still Methodist. But when my parents came along and lived here in the city, we lived next door to a minister, my father became a Baptist, and all his children are Baptist.

Rob: Because of the minister?

Edna: You're going to that church. The minister's wife took the children to church. You grow up with your peers, and when you feel like going to church, you're right there.

Rob: Annette, let's get you in here.

Annette: Well, my name is Annette Cotton, Annette Pearson Cotton. I was born down on Fayetteville Street, which was known at that time as Pearson's Park. My father was Edward R. W. Pearson; my mother, Anise Bradshaw Pearson. He was in the army, the Spanish-American War, enlisted in the army in Jellico, Tennessee in 1893. He served about five years. In 1906, he opened a subdivision in West Asheville for a place for people to have...It's where the first baseball game was done.

Rob: Were they called the Royal...

Iola: Asheville Royal Giants.

Annette: And he was founder and organizer of the Buncombe County District Agricultural Fair, which met all over the city. The first fair was held in Pearson Park, and they had the baseball teams and everything. I don't know how old we were, but we moved

from down in the park to 3 Buffalo Street, which is right across the street there. And we had a grocery store there. That was enlarged to the store that's over there now.

Helen: My father was in the Spanish-American War.

Rob: How many people lived in the Burton Street subdivision that E.W. Pearson established? And were there other African-American communities in West Asheville?

Edna: This was it. I would like to say some more about Mr. Pearson because he was to me the leader. He was very outspoken. I knew him and the family because we used to visit each other. My father wasn't exactly a leader, but he'd work right with him, and all these others, Mr. Long--Louise's name is Long now by marriage--he was also a leader.

And more could be said about Pearson Park, the ballpark, because people from all the nearby areas came here on special day holidays to play ball. It's now a development. They built a lot of houses in there and have streets now. You can see how it's very different, but all that was started by E.W. Pearson. Everybody called him Ed Pearson or E.W. This other park they're talking about is right in front of St. Paul Church. That was where you were born, in that park right there?

Annette: We were born, down where they had the fairgrounds.

Edna: What about the corner of St. Paul Church?

Annette: Afterward, we moved out there.

Rob: What kind of challenges did the community have and how did the leaders get together to solve them?

Edna: They would meet at the church and start talking at each other's homes when they were together.

Rob: Do you all remember some of the issues of the day?

Annette: This is [a decsription] written back then. "He [E.W. Pearson] was a pioneer leader of East Tennessee and Western North Carolina, and had a part in the healthy growth and development of education, religion, and business here in town. As a priority of the mercantile establishment, Pearson gave employment to a large number of young people of the racial group. He invested and promoted the agricultural fair, which attracted attention of people nationwide in the development of an institution among the citizens of Western North Carolina. He belonged to many lodges that met all over the city."

Rob: Let's backtrack a little bit here. How did all of your families happen to come into the area? How did they hear about

it? We already heard a little bit about why some decided to move.

Annette: All of this area down there was blocked off, and they sold houses.

Iola: The Longs was one of the first that bought.

Rob: Your husband's family?

Louise: My father-in-law.

Rob: What was your father-in-law's name?

Louise: Monroe Charles Long.

Rob: So, first E.W. Pearson bought the property?

Iola: No, he didn't buy all the property. He was like a real estate dealer. He sold off the lots.

Rob: He represented the owner?

Iola: Yes.

Rob: Who was the owner?

Iola: Thoms was the owner of...

Helen: My father bought down here on Burton Street on the corner.

Rob: How did they all hear about it?

Edna: [People travelled by] horse and wagon, but word got around--"it's a nice place to live there, to have a family, bring children up."

Rob: What kind of travelling was done?

Helen: Most of it was by horse and buggy and things like that. When my father passed, they funeralized him at Wilson's Chapel on Haywood Road, and he was an Oddfellow--Oscar MacMickens, my father. They used the buggies back then, even as hearses.

Rob: What were the different lodges in the area?

Iola: The Masons, the Oddfellows, the Courts of Colanthiums, Eastern Star.

Rob: How large was the black population in the Burton Street area at that time?

Louise: We know now from what was at the old Burton Street School that was right here. [Mid-1920s photos show about 120 children in the elementary school.]

Iola: And it was up in the corner right where you have the driveway. You can see the steps right there.

Rob: It sounds like there were a lot of lodges. Is that the impression you have?

Edna: But they weren't all located here. They were all over.

Iola: My father organized the lodges here. He was still the deputy grandmaster of the whole area and organzied all these lodges. The offices were downtown on Eagle Street.

Edna: [In the old school,] you step right off the porch right into the street. For water, they had to pump. A pump was right by the street. It was a two-teacher school, and the principal, of course, had part of the grades; the other teacher was Mrs. Love.

Helen: Mr. Jim Young had a resturant up here.

Rob: Let's go around the circle with the one question. Let's go back into your childhoods at a time that you would remember pretty well--let's say third or fourth grade, when you were about ten years old. Do you recall what it was like to be a ten-year old in West Asheville?

Essie: This was the school I went to [the new school]. Miss Love was the principal and Miss Jones taught the third grade.

Edna: But it was never more than two at a time until they got the new building.

Rob: Let's get some basics down. What were the elementary schools and what are the years we're talking about?

Edna: I know that up until 1928, they had this two-room school because in '28 is when I went crosstown. This two-teacher school went to the sixth grade, and in seventh grade, they went to Hill Street School.

Helen: And Asheland Avenue.

Edna: [In the Burton Street School,] the principal was also the teacher of the higher grades, Miss Hattie Love. In order to get a new school, you know how you have to be a politician. She went around to all the mothers who had little children almost ready. My brother was four. They started practically as babies. They

didn't have kindergartens. And the school was large enough to warrant them giving us a new school.

Rob: They replaced the old Burton Street School with the new Burton Street School.

Annette: In seventh grade, we went to Allen High School

Louise: It was all girls.

Edna: We had one school, this was it. When you finished sixth grade, you had to go to Hill Street. People going [further] went to high school at Stevens Lee.

Iola: When they did away with Asheland Avenue, then the kids went to Hill Street.

TAPE 1, SIDE 2

Rob: What was it like to be a youngster in the Burton Street School?

Edna: As far as I can say, it was a good time.

Iola: It was a good time. We had five, six teachers.

Edna: yes, it was big time then. And they had bathrooms downstairs and a big playground. Oh, if you didn't know any better, it was great. Everybody knew everybody else. We had break in the morning about ten o'clock, recess at twelve o'clock. You could go across to Pearson's and get a penny's worth of paper--Palmer method paper--and a nickel's worth would be enough for the whole family.

Iola: This [community center auditorium] used to be two school rooms.

Louise: Because I was an eight year old here in the third grade. You see, this was a room here, and this was the third grade here, and I was in the third grade.

Iola: Then they did this to make an auditorium.

Essie: Miss Jones was down that way.

Edna: Before it was just two teachers for six grades, but then we came in here we had more teachers, but they still had to have more than one class. You knew your little sisters and brothers. They had the programs, everybody practiced together.

Rob: What kinds of hopes and dreams did you have as kids?

Edna: Well, I can tell you this. It may not sound so good, but we in my family went to school from Tuesday to Saturday. The white people went to school from Monday through Friday. The reason being, we could go get the clothes for our mothers to wash on Monday and get them back to them on Saturday. That's why we had off on Monday and they had Saturday. Later politics changed it. Everybody goes to school now Monday through Friday.

Rob: And your mothers did the wash?

Edna: Well, some people did. To make extra money, they sold eggs and whatever. But, they would know a family. My father, I told you, had a truck. He would bring the clothes home. My mother, yes, she did wash. And we had a big old black washtub in the backyard, and we had what we called a wash house where she did her laundry. They made their own soap. Her mother, Mrs. Pearson and my mother talk of that now, how [recreation teachers] would teach the people in the senior citizen centers how to make soap, and they [our mothers] would whisper, "That's not right. It was lye soap." They learned from childhood how to make lye soap, with their grandmothers. My grandmother raised my mother. My mother's father died when she was four, and her mother went to work--domestic work--staying on in the place in the city. So grandmother raised her until she was able to go. That's what they call an extended family. Aunts and uncles and all stayed together. So they knew all these things. Now, we come to the day when we start these senior citizen places, the directors want to teach the people how people used to live. And [our mothers] quilted. They put the big old quilt frame in the middle of the floor. And that's when they communicated with each other and told each other how they cooked or what they did to children when they did wrong, just like people do when they have these seminars and everything.

Rob: How did that soap compare with the soap we buy from the store today?

Helen: Very good. It was better then. They put this lye stuff in it.

Louise: You didn't hear back then of different diseases, and you can't eat this, and you can't eat that. We ate everything because it was grown without these chemicals.

Helen: They didn't have to go to the store like we do now.

Rob: The soap had fewer suds or more suds?

Iola: It had more suds.

Helen: And we even dried the corn to make the corn meal.

Edna: I'm not going to tell you the whole process, but when they kept washing it and changing everything, it came out white.

Essie: I have a cake at my house right now. Of course, the woman is dead who gave it to me.

Edna: You had the beans the year round, green beans. They made leather britches--strained the beans, take the needle and thread through the center of them, have a long string of beans; and dried apples. You had apples all winter.

Helen: Peppers.

Rob: Did everyone grow the same sorts of things or did everyone have their own special way of doing a garden?

Edna: They learned from each other. Some did better.

Iola: The men had the gardens. Mr. Long, my daddy, and the other men grew the vegetables and things. They started in February.

Edna: And they'd give each other seeds if your crop was good, tell them what they did.

Iola: We canned a lot of food.

Rob: So that food lasted through the winter.

Edna: People couldn't have cows and chickens and things close to the house. Then they went down to what they call Patton Avenue now. There was rye grass. They had the pigs down there.

Rob: Where was that?

Edna: You know where Arby's store is? That used to be a great big wide branch, and my father's pigs were just on the other side of the branch.

Rob: Was that private or public land?

Edna: It was public land, I guess. He didn't pay for it.

Rob: Everyone could bring their pigs down there.

Iola: We didn't have pigs. We had a cow and we had chickens. That's the meat we ate beacuse daddy always raised those grown out (?) red bantam chickens.

Then these people would put all these vegetables and things on display at the fair. They had an exhibit hall.

Rob: Great. let's talk about that a little bit. First of all, let's just go around the table and say what were your favorite foods from back in those days?

Louise: Corn and beans.

Iola: Fried...

Edna: What ever came to the table.

Rob: You liked everything.

Louise: All kinds of jelly.

Rob: Have you all ever put together a cookbook of favorite old time recipes?

Annette: I have one we put together with the Department of Social Services. In Weaverville, this class was getting recipes from everybody. Everybody sent in a recipe that they liked.

Rob: These are old-time West Asheville recipes?

Louise: And I have one too from the Trinity United Methodist Church, the United Methodist women. They got one together. And while I'm on it, my grandfather in those days would grind the corn to make the corn meal.

Iola: Yes, they used to have a ~~meal~~ mill right up here at the head of the street, too. It had to be 1935, I guess. Annette went to college, North Carolina State. We had that big snow storm. Daddy told us to stay home that day, but we had to go on. We went to Allen, and we went to have that meal. We had been out of school for two weeks, and mother had gone to get some corn from my grandfather to take up here to the ~~meal~~ mill and she had to stay out there for almost a week before she could get back home.

That's the store across the street there, but in the back it's terraced down, and the house was down in the back. So the snow had drifted all the way up to the top of the porch and Daddy had to dig out from the back door around, and it was way up over our heads.

Louise: My father told us not to go to school that morning. He hollered over to my mother and my aunts, "You've got to keep that girl home. It's going to be a big snow." Well, the sun was shining, and they said, "It's not going to snow." Around about eleven o'clock it started, we said, "Lookee," and we couldn't even see thehandsin frontof our faces.

Iola: We walked up here and caught the bus, and we had to get off at the square. Do you know where--up on College Street, just below the town, that's where Allen School was. And then we had

to walk from the square up there, and we got to school at eight thirty, and they turned out school. It took us three hours to get up to the square, and, oh, we were frozen when we got home.

Edna: I went to Allen Home School--it was a girls' school--and they had a teacher's training class one year. That was the year I started teaching school, and it was out in Edneyville, and the snow was up to the knees. Don't you know I had those children up there in the school anyway.

Iola: You're going to tell your age.

Edna: That's alright. Erase that, erase that.

Helen: You went to Allen for teaching training in thirty what?

Edna: '33.

Helen: I was there in '32.

Rob: Was that a one year school?

Edna: It was a one year normal, a division of Winston Salem Teacher's College. You had to go there for one year and then you had to go to summer school every year at Greensboro to keep up. They gave a certificate. I ended up with the equivalent of three years normal, three years of college in the school of education.

Annette: A lot of our time we spent in the grocery store because my dad was gone most all the time and we had to run the grocery store for daddy. That's when...

Edna: Tell it.

Annnette: I don't want to say it because I can't think of everything right now.

Iola: Well, Daddy was travelling a lot with the lodge meetings and all that stuff, and mother and we would run the grocery store while he was gone. And then he always had a little old pool table in the back and had a piccolo in there so the kids could dance. One thing is, Daddy provided the only recreation that the Blacks had way back yonder in the whole of Asheville because he started with the fairs in 1914 and then every holiday--on the Fourth of July, Labor Day --he'd bring a band in. Incidentally, he'd got turned out of St. Paul Church on the Fourth of July. Right over there on Monroe Circle he built a pavilion and then had a band in there at night and had the young folks out there dancing. And they had all the women and men from church--the MacMickens and brother and sis and all, and they had them up in church the next week, and they turned dad out of church because he had the young folks over there dancing. They had the greasy

pole and all kinds of things like that. Every holiday, he'd plan something, and then he had the fair still in '45.

Rob: What was wrong with dancing?

Iola: It's a sin to dance!

Rob: Any time of the week?

Iola: Any time. It was a sin to dance and play cards.

Annette: You see, my dad wanted us to have a good time.

Iola: We'd have some of the good deacons out there having a ball.

Edna: Speaking of recreation, another family, the Peterson family helped start things. And those girls would tell, if they would borrow records from their friends, their daddy would get out there and break up the records.

Iola: For a long time upstairs, that was a big hall then over the store. And that's where they had the two offices up front there. And that's where they had a lot of meetings and lodge meetings and they used to have entertainment all the time.

Edna: People would come from all over Asheville--Shiloh, all other places, and come to West Asheville. They liked it for one reason, it took them a long time to get home; and another reason, it was one of the only places they could come and be in a central place, just us, all of us.

Iola: We didn't have no other place to go.

Edna: And they would date. They didn't have that much in Asheville then. They had the YWCA and the YMCA, but after hours, after six o'clock, they had nowhere to go. So everybody came to West Asheville.

Rob: So the Burton Street community was the largest black community in the county.

Edna: As far as social life.

Iola: And there used to be a dance hall down the street here, too, the Carringtons--do you remember that, Helen?

Helen: Yes.

Iola: They built a big old long building.

Edna: Justice Hall?

Iola: No, Justice Hall was up the street.

Edna: That was another place.

Louise: It was called the Roseland Garden.

Iola: They had bands, and they let us go down there before dark. We had to be home before six o'clock. And they would decorate so pretty.

Rob: So even though dancing was a sin, there were some dance halls?

Iola: They were just about as long as this building.

Rob: That was in the 1920s as well?

Helen: The thirties and forties, too.

Rob: For a while. What kind of dancing was done?

Louise: Two-step, one-step, three jelly apples, doing the Charleston.

Rob: When we have a program, after we've done some of this interviewing, in addition to telling stories, it would be nice to play some music, have some traditional West Asheville food. What kind of music would we play?

Edna: Big band.

Iola: Now, we used to have piano playing at our parties. We used to have a couple of guys--Haywood Horn [was one]. We always had music in our home, we had a concert every Sunday evening. They'd play piano and we'd sing. If we learned a new song that week, he'd give us a quarter and we could buy a record [at the] old West Asheville Drug Store that used to be up there across from the fire department. And they sold little records for twenty-five cents. I'd learn a song every week. Haywood Horn would come up to our house every day, and he could listen to a record and sit down and play it. And every day, here he'd come, and we'd say, "Go home!"

Rob: He came to your family because you had a piano?

Iola: They [the Fords] had a piano, too, but they wouldn't buy him records. But he'd come and listen to all our records at our house, and he could just sit down and play. And then there used to be a band....We'd have little after-school parties while he would play. Haywood Horn--he still lives here. His is one of the older families in the community, too.

Rob: Did he ever record anything?

Annette: Well, people didn't do it that way.

Edna: If you were going to have a party, let everybody know, and Haywood would be at the piano.

Iola: You know, my brother used to be a disc jockey with WLOS. He came to visit and he [Horn] came on the radio. I guess he [my brother, Edward] still has those records; he recorded a whole program because he [Horn] played. So, I'll check that out and see.

Rob: We'll have to ask Edward.

Iola: Haywood was supposed to send me a tape.

Edna: Now let's talk about the funerals. Certain people would be flower girls' certain of them would sing. These two [Iola and Annette] sang all through school. They still sing with the Reynolds Miller Chorale. And Mrs. Pearson--along with a few others--was always the flower girl.

Iola: Just a couple of days ago, Miss Jones asked me if I knew who was the first principal of Burton Street, and I said, no. So she said Jim Young was the first principal of Burton Street. And I said, "Well, I know they used to call him "Prof"." And she said, "He was the first principal here." There was a Mr. Reynolds that came after him. He was here a couple of years maybe. Then he was called to Greensboro, I think. Miss Love came after Mr. Reynolds, and I thought Miss Jones came next, but Miss Clinchgale was next before Miss Jones. Then Miss Jones came after Miss Clinchgale, and then Miss Bovian. Miss Lee was at Asheland Avenue. I don't know about a Fortune. Now, those are the ones she named to me.

Edna: Louise Fortune.

Iola: Anyway, when Farmer Jim [Young] died, his daughter taught in Mocksville, North Carolina, and she came up here. And all the older men wanted to get up and say a word at the funeral. She came in here and had one of those thirty-minute funerals. All of the men there, they couldn't get up and say something because Papa Dooley had been here.(?) Daddy went right home and at the store over there wrote out his funeral service. It said when he died he wanted the scriptures, the Psalms, and everything.

Rob: How long did a funeral normally take?

Iola: Oh, an hour, anyway. or an hour and a half, because they had to show the body, and then all the good neighbors, all the

old friends got up and had to have a say, you know. So he said, "When I die, open the Bible and follow my instructions," and the only thing he hadn't done is pick out a grave. He even picked out a casket.

Rob: When did the Agricultural Fair take place? Once a year?

Iola: Once a year in September around the second or third week. He'd have the big show with them old rides and a carnival-like thing. Then he would sign the contract for the next year. He had already signed the contract [for 1947] when he died. He died July the 4th.

Rob: Signed the contract with the people who did the rides?

Edna: You had to get a city permit and the space.

Iola: The folks downtown were Daddy's friends--Weldon Weir and Sheriff Brown.

Edna: At fair time, my father and Mr. Pearson worked together. Mr. Pearson would do the organizing, but he had to carry the food and everything there.

Iola: And he went out in the county because all the county schools took part in it. They had a day for schools, and the kids all came in.

Annette: They had special things going on at East Flat Rock School.

Rob: East Flat Rock School had the West Asheville Agricultural Fair?

Iola: That was [the fair that took place] on the south side. He had it on the south side and then down here on Logan where the stockyard is now.

Rob: Was everyone in the community involved in this fair? Was there that much involvement or might there be some families here and there that said, "Oh, I don't want to bother."

Iola: It was a carnival--you know, merry go rounds and ferris wheels and swings.

Edna: White and black, everybody.

Iola: Fortune telling.

Edna: It was a city affair. The whole city participated, just kind of like Bele Cher.

Rob: Could you say a little bit about what the relationships were between the white folks and the black folks at that time.

Edna: You just accepted it. You get out on the street--get on the streetcar, get in the back and have a good time, unless somebody tells you to move over, that's not your seat, and then there was a fight.

Annette: I was just going to say, like the Kings(?), all the people who lived on the street, the white people all up and down, we were just always close.

Rob: Was there also closeness on a business level?

Iola: He couldn't have operated the fair unless he had gotten permission from the city and the county. Weldon Weir was the ciy manager then--and Sheriff Lawrence Brown, they were friends. And that's sort of how indirectly Burton Street came about. When I was at the sheriff's department, I worked in the elections. We used to carry the people to the polls and everything. Then they opened Burton Street Center to give me a job. Then they rented our property over there--they were just supposed to stay in there a short time.

Rob: Isn't it funny how certain things were segregated, like the schools, and the movie theaters, the restrooms and water fountains, and yet, in other ways, the white and black communities got along very easily with very little tension.

Edna: This is what happened. [During the Depression, with] the merchants, everybody could have a charge account and you could buy your food and just add it on. You don't know whether they're keeping good records or not. But when the fellows got into the CC camp and began to travel in the war, they saw how other people were living--"I'm doing the same work, I'm not getting the pay." That's when people started thinking, rightly or wrongly, we're going to stop that. Before that, the same people just accepted it like we did. I didn't care about where I sat in the car, just hoped the car would wait for me until I got there. But one person would start, somebody would get up on a soapbox and people would start thinking.

Rob: So previously it was like what on the streetcar?

Edna: We had fights sometimes, but it's not because you're white; it's because you're doing something that would be taking my rights.

Essie: There were two doors. You paid the same price but you sat in the back.

Iola: It was just a part of life, we just didn't pay any

attention.

Edna: I didn't have any fights, but my sister who was about eleven, she said they used to have fights every day, and liked it.

Essie: Well, the younger people did.

Edna: That's when things started to change. She was much younger, and she and her little buddies would get on and they would take their part--they told me about it. I didn't have any fights, and I didn't see any. Only one person--this fellow who played the piano--Douglas Horn, one of those Horn boys, well, he would manage to get(?) his arm and elbow or something. They stopped him from riding.

Iola: Oh, he'd sue. If he wanted to sue, he'd fall out of that bus, or whatever. He did a lot of it on purpose, too.

Rob: Was there any injustice?

Edna: Well, naturally it wasn't right that you were working together but not getting the same pay.

Essie: You had to go in the back door. Even working for the people, you had to go in the back door.

Iola: I remember the first job I had, I made a dollar a day. I worked up there in the Biltmore Hospital.

Edna: And I worked for thirty-five cents an hour. I worked for six hours and they called it half a day. And I know that one girl, she said she got through work and the lady started [complaining], "Now you owe me fifteen cents for that peanut butter sandwich."

Iola: My first job when I finished high school, I went to Biltmore Hospital. I was a maid and I made seven dollars a week. I was off on Wednesday afternoon half a day and every other Sunday for half a day. I thought I was rich. If I have seven dollars now, I don't have any money at all. But that was the thing. A lot of the kids were working, and that's what they paid us. Of course, seven dollars then would go a long way. You could buy sugar twenty-five cents a pound, and bacon five, ten cents a pound.

Rob: You all had fewer expenses in those days? People lived at home.

Iola: Really, everything was cheap.

Rob: And you had your own gardens, so you didn't have to buy as

much food.

Edna: I was happy the way our older sister got things because you liked that sister. Hand-me-downs meant nothing.

Iola: Yes, we had hand-me-downs.

Rob: You made your own clothing?

Helen: Our mothers would make them.

Rob: Were there other ways that folks saved money?

Edna: For Christmas, we always had our little box to save our pennies in. Everybody got everybody else a present of some kind. The parents saved money, I think.

[Louise leaves.]

TAPE 2, SIDE 1

Rob: Helen, you said your mother was also a community worker.

Helen: Yes, she worked in the community in her lifetime.
Rob: As a volunteer?

Helen: Yes.

Rob: What kinds of things did she do?

Helen: Well, whatever in the community was going on like church work or clubs or any types of organizations. She would always be there to be a helper.

Iola: The churches then worked together more than they do now. When the Zion Church was having something, they [the Methodists] helped them.

Helen: When the Baptists were having something, she would go and work. That's the way all of the people did it then.

Rob: What kind of projects did they do?

Annette: Like when they had a conferences.

Helen: We were United Methodists and of course we had conferences, mission circles, and all this type of thing.

Iola: Another thing, if somebody was sick, all the ladies got together and did whatever was supposed to be done--take care of the children or wash or whatever.

Edna: And we had little birthday parties, too. Each age--the attorneys say every age in its cage.

Iola: Down through the ages, this has been a close-knit community because even now, if there's a death in the community, they oftentimes after the funerals, they feed the family here. We just call around and tell them we're going to feed the family here, and no matter whether it's Baptist, Methodist, or who it is, you just touch the wire or spread the word that you're going to feed the family, and everybody brings food. After it's over, they send what's left home to the family.

If there's a sickness or an emergency, we work together. Last summer, we had a problem with the pit bulls down the street. We called a meeting and got together and got that solved. We now have just recently formed a community watch program, and we're trying to do something about the drugs on the street.

Rob: When you do get together to solve things, you usually are successful?

Iola: Yes. This drug thing is taking a little longer, but as a rule we have been successful.

Helen: It's like everywhere else about drugs.

Iola: They are working on it and I guess I could say here that there's some undercover work going on and it's getting results.

Edna: I know, Miss Byers won't want to say it, but she is the one that gets everybody together in the community interest. She and Annette. She's the Director of the Burton Street Center.

Essie: She's the captain.

Edna: Somebody has to make telephone calls.

Essie: When she speaks, you move.

Rob: Or what?

Essie: Old as I am, I move.

Rob: Or else? What would happen?

Essie: You don't know what would happen.

Iola: The bark is worse than the bite

Rob: Maybe we can come up with an example that happened forty, fifty years ago. But let's just take the pit bull thing. In many communities that I know, you go to someone and you say, "Could you please rein in your dog," and the person might say,

"It's your problem. It's a free country. My dog can go wherever he wants." You might not get the kind of cooperation you expect. The person might say, "Mind your own business. What are going to do to me?" Why would these folks that you go to feel that they have to listen to you?

Iola: Well, we had to use force to do it because the kids couldn't even go down the street. The kids would have them out there on leashes, but the dogs would run out and try to bite the children. So I called downtown, told them the problem, and so they sent the police and the dogcatcher out here. And then we sent a warning to the people that they [the authorities] had to pick the dogs up. He [the owner] let the dogs stay out there anyway. They went and got the dog, took it.

Edna: And one man threatened to shoot him. He knew that they would shoot, too.

Iola: This was a family associated with the drug dealers, one of the guys...

Edna: That newly moved in.

Iola: ...who at that time owned the dog--well, he's been killed recently, five, six months ago. I'm sure you saw, the way it said the policeman beat this fellow so bad. Anyway, he owned the dog, he still continued to try to bite the kids, so we did something about it.

Rob: Can you think of other times way back when when the community would get together to solve a problem?

Iola: Well, Dad was in the middle of that, too.

Edna: [When I left school], I went to work in the smaller towns. Then I left here and went to Philadelphia, so I don't know what was going on then. But they kept the peace; the men got together.

Iola: Back then we had a lot of men in the community, and the men got together. We had--what was that club called, Community something. Because the older men got together and solved whatever it was that came up. I know they used to meet at the store. And Mr. Tall Neck Williams...

Edna: ...Mr. Long, Mr. Dixon.

Rob: You talk about these men who were leaders. Here you all are all women.

Iola: That's what it comes down to.

Edna: That's universal now. Women heading the families. Men die or go away.

Essie: Another thing, we have Halloween Night, we bring everything over here to the center. The children are not supposed to come house to house .

Iola: This is about the eighteenth year we have a community-wide trick or treat. Little children come from five to seven-thirty. When they had been going from house to house, we had problems with the bigger kids taking all the stuff from them. So we have the teens come in from seven-thirty to nine. We serve everybody and have hot dogs and apples and give floor prizes for boys and girls. They parade around and we judge costumes. Louise is the witch and then she tells fortunes, too. We've had a haunted house. We don't have any problems. They used to burn tires, they did everything on Halloween. And they'd knock the lights out. But they come here and have a good time. By nine-fifteen, nine-twenty, everybody's gone. So that has been one positive thing.

Rob: Some of you have been talking about relationships that you all had with people in Leicester and Candler. What were the connections between West Asheville and those towns further west?

Edna: Somebody over there would marry somebody over here. If something was going on out there, they'd take their friends. All around Shiloh--she [Annette] mentioned Bradshaw. There's a street in Shiloh named after her mother's family, Brad Street. They were some of the leaders. She came from a large family of leaders. It happens all around like that.

Iola: If you're going around the river road that way up to that trestle, my grandfather owned a lot of that land down there. Of course, I think the Vanderbilt men bought him out of it.

Helen: My grandparents owned property back in the mountains out here in Candler in what they call Hominy, all back in there. They had a lot of property. Of course, my mother and my father both came from out that way and they moved into Asheville, West Asheville.

Rob: Did they give up that property?

Helen: They finally sold it after most of the older folks passed away.

Rob: And why did they sell it?

Helen: The children didn't want to stay out there, and so they all moved away, you know, and bought property here.

Iola: You still have people out there?

Helen: Yes, I do have a cousin still out there.

Edna: At that time, many of our folks were not business people. They didn't know where to go to hold onto property in hard times. In Asheville, just like people moving south and north, they looked to bright and everything glittery. Many times, the younger people did not like to stay in the country. I remember in Marshall--Marshall just died up. [There are] just one or two families there because they moved the school. And when they moved the school, other people just kept going. I have a cousin there and they have a church, and white and black and negro they come over and help them. There's no community life unless they do.

Rob: It sounds like black folks owned a lot more property at one time.

Edna: Oh yes indeed. It takes a lot of people to take care of a farm.

Helen: My uncle and grandfather Halloway--mother was a Halloway --they owned a whole mountain out there. Oftentimes we wondered, how did they get all this property.

Edna: At that time they'd just go and start working [the land] and then go down in the city just like you see in the movies. But after two or three generations, children move out.

Rob: You all were saying that the Depression, the hard times came and some of your folks had to sell their land for money.

Edna: Sometimes they lost it. They had mortgages. They may have had children; some didn't have children who would go ahead and buy the property back. I know plenty of people personally who had to go and buy their family homes.

Rob: Let's get back to something else we were saying before. You all were saying that folks from different communities got together because there was intermarriage and second of all you all had community events you all shared. And churches from different communities also got together. Give me an example.

Edna: Many of the schools out in the country just went to sixth and seventh grades, and they would send their children to stay with some of their family in the city. Many girls went to Allen School. [Some] came from Black Mountain. Well, naturally they met other people, some of them married and stayed. Some got better jobs here or went someplace else.

Iola: When I mentioned the churches, I meant the churches in the

immediate community. I don't remember about Shiloh and those other places.

Edna: My daddy used to load us up in the summer and take us out to Leicester and all around to those to conventions. And we went out blackberry picking out to those places to people we knew and we'd meet other people. Not just out there. Chickopen hunting out in Weaverville. >chinquapin

Essie: We had a homecoming at our church in September. They'd invite a minister in, and everybody brought food, and everybody sat down and ate together.

Rob: What is chickopen hunting? (Chinquapin)

Iola: A little chestnut.

Edna: They've just about died out now. We used to go on hayrides. He'd take his trucks.

Rob: This would be for fun?

Edna: Just some Sunday evening. My father had this big truck and he would take anybody.

Iola: There was a chestnut tree in the yard at the Leicester Church there just as you go up in their drive. I don't know if it's still there.

Essie: We used to have hayrides, too.

Rob: Hayrides would start where.

Edna: My father had a truck. He was one of the main ones. The people right in this neighborhood, the families we knew, the children would go in the pasture sometimes with one or two men.

Iola: There were two or three stops, maybe some special houses they would stop by, and have a little refreshment there.

Rob: It's like a moveable feast.

Essie: Then they have trip around the world.

Rob: What does that mean?

Essie: That's about the same thing. For instance, my house, I'm going to serve hot dogs. At the next house, it may be dessert.

Rob: How would you all organize it.

Edna: The group would sit down at the table.

Edna: The group would sit down at the table.

Rob: What group?

Iola: Whoever was doing it. The Y was doing it...

Edna: Or the choir.

Iola: ...missionaries.

Rob: It often started in the church

Iola: In the church, yes. If you don't know what a hayride is, you never heard about a straw tick. They used to have these big sacks about as big as a double sheet, and then in the Fall, when we'd go to my grandfather's in Shiloh, they'd cut that wheat and let it dry, and they'd fill that up. And that thing would be that high. You go jump in that old fat thing and you sink almost down to the floor.

Rob: You jump from a barn?

Edna: No, you have to have a chair. You get way up on the head.

Rob: If we were to want to purposely make sure that certain people's names were remembered, what names would we nominate? And why?

Edna: About how many do you want?

Rob: There's no limit. The leaders and maybe some of the people who were different in some way. Maybe some of the people who succeeded in some way and maybe some of the people who, because of their histories, even if they're sad, made an impression.

Edna: I'm thinking of one woman who didn't go to church, but if she heard of anybody getting sick, she'd go stay with them and take them food and whatever they needed. When she passed, this daughter said, "Mother didn't stay in church all the time, but if there ever is a Christian woman doing the work of the Lord, she's one of them."

Rob: What was her name?

Edna: Her last name was Bruell--Nattie Bruell.

Iola: She had four children. Her husband was a railroad man.
Edna: We used to sing, "Ray Gay Mita May, Willie Allen Constance Bruell."

Iola: Didn't Gay die with typhoid or something? She has two children who are living here. The homeplace is still [here].

Rob: You used to sing those names.

Edna: You know how kids make up rhymes.

Iola: Louise Long called and she forgot to tell you that her grandfather used to make baskets and he used to cane chairs.

Edna: When I was six, they didn't have city sewer. They had these outhouses I guess they call them now. It was down far from the house. The sanitary truck would come down on Mondays and pick it up and pull it in the street. Instead of us running from it, we ran behind [holding nose], "Stink wagon, stink wagon."

Essie: I would say, Iola Byers because she is always doing something for somebody.

Iola: They want to name the center after me, and I said no. I would rather it stay Burton Street because it's been a pillar in the community. We had the school here and then we had the center. There are so many important people associated with it.

Rob: Where did the name Burton come from?

Edna: The city named it.

Helen: I don't know that.

Rob: Are there any streets in this area that are named after people from your community?

Edna: We should have some streets named after people who lived here.

Iola: They always called it Pearson Hill, but that's unofficial. But there are quite a few people out here who would be on a list like that.

Rob: Well, go ahead. Name some names.

Iola: Miss Hill. Helen Miller. Alcie(?) Bovian.

Edna: Her father, the first principal here, Mr. Young. When you drove here, that was his property from there over to the other street.

Rob: What did he use that for?

Iola: His home.

Rob: He had a big home.

Annette: When he wasn't here after he was with the school, they had a little store there, and then we always called him Papa Jim. And you could go on in and buy the sodas and all the different things.

Rob: Tell me a little about his personality.

Edna: We're too young.

Iola: He was there when we were going to school.

Helen: I know he was a United Methodist. He worked in our church. He was one of the pillars of the church.

Rob: Are there any stories that people always tell about him?

Annette: Both of his daughters were taught school and went to the university. Mason, a son, was a pharmacist.

Iola: Miss Jones could tell you things about him.

Edna: In back of St. Paul on Fayetteville Street there was what they called the tabernacle.

Essie: Reverend Dixon lived there.

Edna: It had a sawdust floor...

Iola: And a big stage.

Edna: And they always had big community meetings there, revivals like Billy Graham's, and people would come from all over.

Rob: The tabernacle was owned by the church?

Edna: And at that time, as was the custom, he [Reverend Dixon] would show the white people up to the front seat. They were just people.

Rob: Those were revival meetings.

Edna: Revival meetings and any kind of meeting like that.

Iola: And they used to have all those school closings down there.

Rob: Civic meetings as well. Do you know when St. Paul Church was started?

Helen: Did they come from Ebenezer Baptist Church, because Reverend Dixon did.

Edna: And over in Emma,...that was a Baptist Church, and when they built a center over there, they came over to St. Paul.

Iola: St. Paul and my father came from Ebenezer.

Rob: Is the Emma community older than the Burton Street community?

Annette: There used to be a few colored people and families in Emma.

Essie: There are some cemeteries still over there.

Edna: Louise Long's in-laws were the leaders over there. They came over to St. Paul.

Rob: Where are the primary cemeteries for the black community in this area?

Essie: Violet Hill over here (in Emma).

Edna: Near K-Mart.

Iola: Sweeten Creek Road is the Sunset Cemetery.

Edna: That's very close to Shiloh.

Iola: And there's Riverside. There's some people who still have graves over there.

Rob: Some graves were moved to Riverside.

Essie: There's a cemetery, you know where Ingles is, back over there somewhere.

Iola: Oh, that's an old one, the one on Leicester Highway, you make a right and go up the hill.

Essie: Kenilworth.

Rob: That's the South Asheville Cemetery.

Edna: Churches used to build on their property. For instance, right in the city, Nazareth Church had their big cemetery. They dug up all those lots and built homes. On Martin Luther King Highway, there were graves in there. That's where my grandmother lived, in that area.

Helen: It was the same way with Wilson Chapel up on Haywood Road. The bodies were left there when they moved the church.

Edna: Of course, we have doctors come out of our community.

They don't stay here because there's no work for them.

Rob: Teachers have played a very important part in this community. Some of you are teachers here.

Edna: When they integrated schools, Helen taught right here in the city, but I didn't stay a teacher very long. I left, I worked for the federal government twenty-eight years and ten months.

Rob: That was in Philadelphia.

Edna: All around. I liked to travel. I started in Washington, D.C., Dayton, Ohio, Philadelphia--all branches, Marine Corps.

Rob: You came back here.

Edna: I came back here because my mother got sick, and at that time I had retired.

Rob: Well, teachers were a very important part of the community.

Edna: That was about the only thing you could do for a decent job except domestic work. And parents did not aspire for their children to be domestics. Margaret Dixon said, "I didn't put my child to college to be in somebody's kitchen." She had children who all became professionals.

Rob: Let's wrap this up now I know we've enjoyed ourselves very much. If we go much further, we may begin to get a little tired. Thank you all very much, and we're going to all get together again.

BURTON STREET ELDERS, West Asheville Community Center, Oct. 11, 1991. Iola Byers, Edna Ford, Louise Hudgins, Gertrude Jones, Helen Miller, Edward Pearson, and Essie Lee Weaver with Rob Neufeld of Asheville-Buncombe Library System.

Rob: Miss Jones, could you tell us a little bit about who your folks were and how you eventually moved into your position?

Miss Jones: The year I finished school, the president of the school went to Tennessee to a meeting. Mrs. Love was at this meeting and she asked him for someone, and told him what kind of person she wanted. He came back and called me to his office and said, "I have a job for you. It's in Asheville." I said, "Oh, no. Don't send me to Asheville. Let me stay around Winston." He said, "You are going to Asheville. I told her [Mrs. Love] I had the very person she wanted, and you're the one, and I'm sending you there." So, I came to Asheville, not knowing anyone in Asheville.

Rob: Where did you come from?

Miss Jones: I came from Winston-Salem here, but I'm originally from Salisbury. I stayed here [in the Burton Street School] until Mr. Griffin sent me to Herring Elementary School, around 1960.

When I came here to teach, Mrs. Love was principal. She retired. Mrs. Clinkscale took her place. After that, Mrs. Clinkscale was sick, and she went out on leave. When she came back, they moved her to another school, and I stayed principal--against my will.

When I came here, I taught the third grade.

Rob: What year was that?

Miss Jones: That was in '27. After that, I taught the third and the fourth. We changed around, and I believe I taught the third and fourth until I left here, until they moved me. I taught and was still principal.

I didn't want to leave here, did I? I left here against my will. Do you remember when they had the program that night for me, "This is Your Life"? When Mr. Griffin came out here--he talked with me, he wanted me to come--I told him I was happy out here, I didn't want to move.

Rob: Why did they move you?

Miss Jones: Then they sent Mrs. Herring [to talk with me]. She said, "Miss Jones, as good as Mr. Griffin has been to you, you ought to go on to Lucy Herring [School]." I said, "But I'm happy, I don't want to go over there." That night when they had this program, he was on it. He finally says, "a different one's coming on," and he said, "Miss Jones, you want a job, don't you?"

So I went to Lucy Herring as principal.

Rob: Why did they switch you?

Helen: Why did they move you from here?

Miss Jones: They needed a principal at Lucy Herring.

Rob: They wanted to get someone with experience to get that school started?

Iola: They had a new school.

Miss Jones: Yes, they called it the new school. It was Mountain Street then. But it had been started. It had had two or three principals before I was there, and all men, too.
So, he sent me to Lucy Herring, and I stayed at Lucy Herring until they started the integration, and they closed Lucy Herring.

Rob: Thank you for that introduction. Louise Hudgins, were you born in West Asheville?

Louise: No, I was born in Weaverville. My family lived here since I was very young. Some of my sisters were born in West Asheville right where I am now.

Rob: And what about your Dad and Mom?

Louise: One was from Weaverville, the other from Leicester.

Rob: What did your folks do?

Louise: My father was in the transport business. Then they called it the dray. My mother was a homemaker. She raised a large family.

[Essie Lee Weaver joins group.]

Rob: Edna's father was also a drayman.

Louise: We're sisters.

Rob: Okay. Got that figured out, there's only one drayman. Thank you.
Miss Jones, you came in 1927 to teach at the Burton Street School. At that time, the new Burton Street School was just being built, wasn't it?

Miss Jones: That's right.

Rob: Did you have an opportunity to work in or see the old school?

Miss Jones: I worked there. I believed we moved in here right after Christmas. They had had only three rooms in the whole [original] school, and before I came, they had two rooms to begin with. Then they added a room.

Rob: How would those three rooms be used?

Miss Jones: That was when we had six teachers, and the children, from the first three grades attended school in the morning; then the fourth, fifth, and sixth in the afternoon. After they opened the new school, we had plenty of room, and they could come all day.

Rob: Is there anyone else here who has any memories of the old school?

Edna: In the old school, like many of the buildings in the area, it sat right close to the street. You could almost step off the porch--it was a long porch--into the street. They had a fountain that you pumped by hand for water. The restrooms, of course, were separate from the building, on the hill. We had the boy's playground and the girls' playground, and, of course, sometimes they [boys and girls] would cross over, but they were on separate sides. When the bell rang, we marched in from our side and they marched in from their side.

Helen: We had to line up and march in.

Edna: For our music lessons--we did have music as part of the school curriculum--there was a lady who lived nearby in Emma. Her name was Mrs. Annie Mae Clark. She now is one of our senior citizens. Her name is Mrs. Annie Mae Bolden. She came about once a week--didn't she, Louise?--and taught music. We had the do re mi. I don't know how much anyone else learned, but I didn't learn much. Then we had the songs from the song book.

Iola: We used to have movies, too. I don't remember how often they showed them, but they'd open up all those rooms and show a movie.

Edna: The school closing programs were big things. About a month before school closed, we had time to practice, and all of the community would come. And, of course, we had little plays, little four-line speeches, some very long. My sister had a very good memory. She always had good, long speeches, but everybody was in the play. For curtains, we had sheets. But we were happy.

Louise: Mrs. Bolden served in several of the pageants in this school. She was the dietician at one time. Didn't she teach, too?

Rob: Let me back up from the school a little bit to get a larger educational picture. What were the hopes of parents and teachers for the children?

Edna: I always heard my parents say, they wanted us to have a better education than they had. The one from Leicester, finished the highest grade, which was the sixth. The other, from Weaverville, finished the fourth grade. But they were very apt. My father being a businessman, he had all that [business knowledge] in his head. We tried to figure out the adding when we were very little. He was very good. My parents were very anxious for us to have a better education because that meant better living and better enjoyment of life.

Rob: So they saw you going through high school, and then going beyond that.

Edna: There was a school, Allen School, [which started with] kindergarten; at first they had boys and girls. The best I remember from history, somebody came here and was anxious to have the black Negro children have a high school education from the surrounding areas--Weaverville, Leicester--in places where they didn't have any high school. Later--it must have been 1926, just before I went there--they started having girls only. I remember it told that it started in a barn. These were Methodist missionaries. They had to have the dormitories; they called it homes--Allen Home. My parents hopes were that we could all go there so we could keep going. We did go there, as did many others, but we went as day students. Because there were so many of us--five girls at one time--our tuition was only a dollar and a half a month.

Louise: I stayed in the dormitory. I have some of the receipts now--twelve dollars a month.

Rob: So the Allen School was for tuition, but at the Burton Street School it was not. People went to the Allen School because it was a different kind of education?

Edna: Yes. They had to sacrifice to send them even then.

Rob: Was it different?

Edna: They had the discipline. In public school, they had the books and everything, but there they had the religious training. We had Bible classes. It was one of our required courses that we got grades from each year, just like we had our history.

Rob: Miss Jones, do you want to say anything about that?

Miss Jones: I was just thinking, I don't remember some of those

things that Edna said. I'm thinking about what she said about the pump, the water.

Iola: You can see a fountain in the big picture.

Miss Jones: That was when they had just the two rooms? Well, I didn't come here when they had the two rooms. I came when they had three rooms.

Louise: My first school was the kindergarten on Eagle Street--Presbyterian. You see, I lived with my grandmother at first.

Rob: What percentage of the children in the community went to school?

Louise: Everybody did. You went to school when school started, and you went to Sunday School when Sunday morning came.

Rob: It was required.

Edna: You looked forward to being out there with everybody.

Edward: It was a mandatory law. They made sure you'd go.

Rob: Through what grade was it required?

Iola: All the way, because even in high school, if you didn't go, they'd bring a note to your house.

Louise: They used to have truant officers.

Miss Jones: One reason I moved out here, too, you didn't have any trouble, did you? If you said something, if I had any trouble, all I'd have to do is call home. That settled it.

Iola: If I was over at the Bells' home, and I did something down there, Miss Bell whupped me, and then she told my dad, and I got another one.

Louise: Everybody had fruit trees then. I heard a man--a senior citizen, one of the Johnson boys--say that my mother whipped his leg many a day to get him down out of the apple tree.

Miss Jones: Those were the good old days and these were fine children.

Rob: Let's go back into the minds of yourselves as children, if you can make that little journey. Were you all and other kids saying what you all wanted to be when you grew up?

Iola: We didn't think about it.

Louise: In those days, you wanted to be everything. If somebody asked you about it, you said something this time and something the next time. We just wanted to be somebody, I guess.

Iola: When I started, I was going to be a home economics teacher because I wanted to sew and all that. Then I changed it to a nurse. And then I was going to be a singer.

Edna: Every time I got a new book, I always aspired to be [one of the heroines]. To be a mama with a lot of children--there had to be twins. I wanted twins. (I didn't have any.) Then I wanted to be a nurse. And I wanted to travel. Then I'd see the movie stars, I wanted to be a movie star. I couldn't sing or do anything.

Rob: Where did you all go see movies?

Iola: There used to be a Paramount Theatre. Years and years ago, there was a Star Theatre on Eagle Street. It had that gold thing we used to slide down. And then there was an Eagle Theatre. There was a Paramount Theatre on the corner of College and Market Streets; they used to have vaudeville shows. We got fifty cents allowance a week.

Edward: We had to go in the balcony.

Iola: They had a vaudeville every Friday night and it was twenty-five cents.

Rob: When and how did you go?

Iola: We caught the streetcar. It was five cents.

Edward: And you could walk. You could walk that three miles and have to fight half way through there.

Louise: My father had the truck of course, and as I understand, the children would all get out early and go up to get on the truck to get to town to Stevens Lee to save that nickel and spend it in the afternoon.

Edward: I had many a ride on the back of that truck.

Iola: When Daddy wouldn't give us the money, [we went to] Dr. Frank Ivens, he was our dentist. If we had to go to something at school and Daddy wouldn't give us the money, we'd go out there and tell Dr. Ivens. He would give us what we needed and he would get it from Daddy.

Louise: My daddy carried two billfolds because they had a ... on Marjorie--he was the only black up there. On Marjorie off of Market, where all the trucks stayed. They were draymen.

Edna: Back across from the Plaza Theatre.

Louise: You could get more accurate than that--the Police Department.

Edna: One of our pasttimes as children was taking care of the cows and the chickens.

Rob: You played some kinds of games in the pasture?

Edna: Oh, hide-and-go-seek, those Sunday games we used to play, ring around the rosie.

Iola: Lost my pocket handkerchief. You go around and then you say, Rise, children(?), rise ... Fly to the East, Fly to the West, and fly to the very one that you love the best, and then you drop it, you run around and get it in her place.

Edna: And the boys enjoyed making their own wagons out of skates. You made your kites.

Edward: We made swings. We had big old trees in our backyard over there. We used to make our own wagons. We'd make them with skates or old wheels. We'd have skate races out there on Burton Street.

Iola: Jumping rope, shooting marbles.

Edward: We had a big see-saw. You'd go up-and-down with it or take it around. My Dad built it that way.

Edna: And then come hog-killing time, everybody came together.

Edward: I don't know about hog-killing.

Edna: You didn't at your house, but they did at some places, and the whole community would gather around.

Rob: When was hog-killing time?

Edna: That's in the fall.

Iola: November.

Edna: And then the wives would get together and make sausage, and they would can.

Louise: They made soap, too, because my mother made soap.

Rob: It sounds like you all as kids had lots of time to have fun, even when you were doing your chores, like taking care of

the cows.

Iola: We had a schedule. We came from school, we had to get our lessons out, and then we did what we called night work. We had to clean(?) and sweep the yard and feed the chickens and all that kind of thing. And then at six o'clock, you could play. But I would have to wash dishes one week and Edward the next. We had to do that before we played. You could play til dark.

Rob: When children play or children go to school, children form their own society. Some are stronger, some weaker, some flirt, other are shy. They form little cliques. Was it all one big play group or did kids form into smaller groups?

Iola: No, we just played together.

Edward: The boys had a baseball team. And we would wrestle with one another. We had a baseball team and a football team, too, right here on this schoolground. We boxed, too--anything with athletics, we did.

Edna; They had to choose sides when they had groups like that, but if you're trying to allude to this fighting, they didn't have this inner fighting, A against B. Everybody just played. You had your buddy. Maybe your buddy came to school with you every day. When I was in school, they had seats that seated two people in a seat. Naturally, we were real good friends. Then I had other friends. In the new school, they had the single seats.

Iola: We had double seats in this school.

Helen (to Miss Jones): Did they have double seats in this school?

Miss Jones: They did in the beginning, but then we had the single seats like she said.

END OF TAPE 1, SIDE 1

Louise: ...the boys wouldn't come to West Asheville because they'd get run back.

Iola: The older boys played ball. Then they would come out here, and if they won, they'd fight them.

Edward: Different sides of town like Hill Street, Mountain Street, Southside, Shiloh.

Miss Jones: When we had seventh grade here, they played a lot of basketball. There's a reason I remember. I'm the one that they made come out here and take the seventh grade to town to

practice. They said, "All the other teachers had something else to do on Saturday, some of them are taking extension work, and you're not taking that. Someone's got to help their mother around the house. You'll have to come." I lived in town and I came out here at Burton Street, and I'd take those boys over to the Y, which was up near the tunnel at that time. And McCorkle who had charge of the Stevens Lee High School basketball, he'd send someone over there to practice. We'd get ready and play these big games. The children played the preliminary for the high school whenever they were having a basketball game. These little children from seventh grade were dressed up in their suits and they'd go over and play the preliminary.

Rob: Who were the smart students?

Miss Jones: Everyone was smart, really. Miss Byers could do anything.

Edna: When Mrs. Love was principal, she used to give awards at the end-of-the-year school closing program. One was for what they called conduct, and I got that a couple of times. I think I was a little scared. I was real quiet in school, didn't ask to be excused or anything. Others were for the best grades. I remember the Horn boy--he's not with us anymore--Douglas Horn. They didn't call it the smartest, but it was a little medal.

Rob: What do you remember about Douglas Horn?

Edna: Douglas Horn, he was one of the smart ones. He played the piano. Somebody mentioned about his brother, but in that Horn family of about four boys, they could all play anything from ear, and they were dance pianists at different people's houses. Douglas was in my class.

Edward: Haywood was the most gifted. Douglas used to play short numbers, but the most gifted was Haywood. He could play Beethoven, Bach, whoever. He used to come over to our house every day. He would listen to records--Fats Waller or Earl Fatha Hines or Duke Ellington, and he'd sit down and play it. He learned how to play it by ear. When he left North Carolina, he went to Julliard. He's a genius. He's still living.

Miss Jones: And Douglas could do just about anything. I have a little booklet here we started for homecoming. He came down here, he worked with me, and this is it, but it's ragged. And he could draw. Douglas could do anything.

Edward: He was in law, too.

Miss Jones: And don't forget his brother, Herman. I taught Herman here in the third grade, and Herman was smart.

Edward: Herman was in athletics.

Louise; He became the coach down there where he lives in Statesville.

Miss Jones: Haywood came here about three years ago to Stevens Lee Homecoming, and he helped them to get out some of the most beautiful work, and it was on exhibit over there for a long time. And he has a daughter who is teaching, and I wish you could see the things that he made for her in her classroom.

Iola: He makes furniture, too.

Miss Jones: Haywood called me about two weeks ago.

Rob: Has his position in the music world provided any help for other children who wanted to get into the music world?

Iola: He's not in the music world. He worked in a bank and retired from that. He didn't pursue a musical career. Now, he worked with children in school and with the PTA. When there was any kind of production, he could make Sesame Street characters. He could make those. Anything that they were having, he helped out. I did have some pictures.

Miss Jones: Hal Connally was very good, too. He left here right out of college and was appointed superintendant of a school in Coatesville, Pennsylvania. He's dead now. He's been dead about a year. He had several high-standing positions. When he passed last year, he was guidance counsellor of Coatesville area schools. But in between, he had held several positions and had been in business. His wife had this write-up, a little booklet of his life, and she gave me one, and I had that first of the week. I wanted to bring that out here, and I looked and I didn't see it.

Edward: Being black, I went to the highest echelon you could go to in p.r. work in California. You know, you can get up there and touch it, but if your black, they won't bring you on in. I know that. I shot President Reagan and most of them politicians in California. I shot Governor Brown--Pat Brown. But being black, they wouldn't let me on in. I was the fastest man for 60 and 70, not much of 80. But I could put out a press picture faster than anybody in Los Angeles.

Rob: Here's the picture I'm getting, that the Burton Street community produced a lot of successful people in a lot of fields. Many of those people left West Asheville.

Edward: They had to leave, coouldn't make a living here.

Rob: Some folks continued to stay and take care of the

community. How is it today? Is the community still able to provide the support and the nourishment to create those kinds of successes? If kids are successful today, are they finding that there are fewer obstacles to reaching the top in their fields?

Edna: In general, there have been improvements, and some of these very families that have been mentioned here today have seen that their offspring went further. And I'm speaking of one--Peterson. He had seven or eight children. Now, one of our leading mathemeticians over at the Alternative School is from that family. Her father lives across the street. Her name is Mrs. Zannie Davinson. She came from the Peterson family. They in turn are sending their children to college.

Helen: You said Peterson family. She's a Bristol.

Edna: Her father is Bristol, but her mother is from the Peterson family. They have sent their two children far. One young man [Zannie's son] is out of school and is in the business world. The girl, who has been in college two or three years, is going to be a mathemetician just like her mother. She has another son who is doing well and just entering high school, and he's in football. He's a heavy set fellow. They all are doing outstanding work. I see them in church. They all have good voices. They don't confine their singing in the church; they sing out in the community.

The Horn family, their children are out of college. Miss Byers has had them all here in the center.

Helen: She could tell about Ray Roberts, Jr. in Charlottesville, Virginia.

Miss Jones: You take the children you were talking about, the mother was an A student. I taught Zannie and her brother. I have a young man, the little Burton boy, Nathaniel, working for me, and he said to me, "Miss Jones, you've taught everyone in my family." I said, "Say everyone but your mother and your dad. I've taught all of your sisters and your brothers and your uncles and your aunts." But I taught Zannie and all those Bristols. And Zannie was an outstanding student at Morgan College, too.

Iola: The Felder boys have done well, too. Nathaniel Felder. Miss Jones taught him, too. You know, the Felder twins.

Miss Jones: I taught the four Felders, and the three of them, I believe, went to Livingston College. And, you know, Nathaniel finished in Connecticut, and he has his PhD. His sister is teaching here now.

Rob: Helen, what do you have to say about all this because you were a teacher also?

Helen: Today it seems to be different altogether. The parents today don't seem to be interested as they once were when we were coming along. If they were, we wouldn't see so many children on the streets doing not anything. You can't get them in school.

Rob: Are these parents children of folks that you know, or are they newcomers?

Helen: Most of them are newcomers.

Iola: We have more broken homes, of course. The majority of the younger people now are on welfare, and the kids are not getting the training, the discipline, anything in the home. What they get a lot of, they get it here.

Rob: Were there any instances of broken homes in the 20s and 30s?

Edna: We had our mother and grandmother and aunts.

Iola: It was different then.

Rob: When people got married, they stayed married. Tell me about courtship.

Edna: We went to church and on the way home, you get to talk and sit on the porch. And then your dad would come and say, "Bedtime."

Iola: Eight o'clock, you better go.

Edna: You went to church...that was the chance to get out, but your parents were just a few feet behind you.

Rob: So your courtship took place between the church and home?

Edna: And we had our little parties. Everybody had their birthday parties.

Rob: What were some of the slippin' around spots?

Edna: Haywood Rise.

Iola: You'd go for a lot of walks. You'd go to Malvern Hills, over to Emma.

Louise: I used to walk to Emma every Sunday afternoon.

Iola: ...Merrimon's pasture over there. We'd take pictures. Daddy said boys and books don't mix. He'd get up and say he don't allow any fellows to hang around his daughters. We used to have a gate. He made a gate you had to go around to get into the

yard, and he made the gate so it would slam back. You can't just get away fast. You're going to have to pull the gate back before you could get out. He used to say he had a gun that would shoot around the corner. He'd just embarrass us so bad.

Helen: The fellows were afraid of the daddies back then.

Iola: We don't have the family life that we once had. There was a mother and father in the home. The majority of the homes you now find in this community are just mothers. That makes a vast difference. They're not taking the time to train the children because they're more interested in boyfriends and that thing.

Edna: Holidays were very important family gatherings.

Rob: Did you have more holidays and festivals back then?

Edna: In the summer, we'd go to these big church meetings out in the country.

Miss Jones: We had plenty going on around here at Burton Street for your children. We used to have these little plays and little socials.

Rob: Louise, you were saying, you went out to Emma for walks? Where in Emma would you go?

Louise: You'd go down the highway and up the hill and go up right in back of the church over there. There were a few black familes that lived there. Mrs. Bolden lived there, she was a Mrs. Clark. The Millers lived there. A few families, but they had a black church over there.

Miss Jones: I know about the church because our principal would make us take the children over there and give little programs. And I used to walk from here over there to Emma and back with a group of children.

Rob: Did you notice landmarks as you walked on the way to Emma?

Iola: That was it. We'd go to Emma this Sunday, and then we'd go to Malvern Hills, we'd walk out to that spring. Miss Bolden used to have a LaSalle, and she let her nephew [drive it] and we'd go down to Chimney Rock.

Edna: The Miller family lived in Emma, we had the doctor and the principal.

Rob: Is this Helen's Miller family?

Helen: No, we're not related.

Edna: We mentioned Mrs. Bolden.

Edward: That was Dr. Miller's sister.

Edna: Dr. Miller was one of the outstanding doctors. He had his office on Eagle Street and tended to most families.

Louise: We used to go to the YMI Drug Store and eat ice cream cones and drink a soda and come on back home. Mr. C.C. Lipscomb owned it at one time--I mean ran it.

Edward: No, that belonged to Fenton Harris.

Rob: Let's look at some of these pictures. When we name somebody, let's see if we can slow down for a moment and talk about that person.

END OF TAPE 1, SIDE 2

TAPE 2

Rob (to Edward): You were about four years old [at the time of the photo].

Edward: I was four years old. I was born in '21.

Rob: Who is that fellow in front with his forehead furrowed and his fingertips touching?

Edward: That's John Williams.

Louise: You ought to see John now.

Miss Jones: The Williams family lived near Helen. The two things I remember about the family that the mother would do, every year she would cook a big dinner and invite the teachers to eat. Then, the next thing, if you asked her to come to school to talk with her, she'd come, and she'd have two things in her hand. She'd have a little book and say, "Now, you want to know a birthday, and I don't want to go back home, so now(?) you can find me." Next thing, she had a strap. "Now, if they've been giving you trouble, I want 'em. Because you don't know how to whip." She would invite us to dinner, but you send for her and she'd be right there.

Rob: Did you have a reputation, Miss Jones, for not wanting to use physical discipline?

Miss Jones: You know, sometimes I used to use a strap, but I think you ought to be able to control the children through the parents. We see something we think is coming up, stop it before

it's a big problem.

Rob: Anything else about John Williams? Was he always as serious a fellow as he seems here?

Iola: No. Let's say was he grew older, he achieved more wisdom and he's a church man now. He's married and doing fine.

Rob: The girl with the pretty hair arrangement is...

Iola: That's Queen Mitchell. She died young. Very hard life. She was a child that was thrown from place to place. We'd always give her stuff. She played with us in our backyard.

Rob: We have Ralph Peterson and then that little girl.

Edward: That's Thelma Young.

Edna: Her grandfather was the first principal of this school. His name was James Young. She now is out of town.

Iola: She lives in Durham and she's still teaching.

Helen: She's a Bass now. She married a Dr. Bass.

Rob: Her grandfather was a founder of this school, that means that the Youngs were one of the first families in this area and were here even before E.W. Pearson was here. Is that right?

Iola: When he (Pearson) came, he helped start this community because he sold all the property around here. He didn't own the land. He was a real estate agent.

Rob: That's when this area grew in population, but before that there were already a few families here?

Iola: I really don't know.

Rob: Let's move up to the third row, the first one on the left.

Iola: That's Julius Fiemster. They used to live on Virginia Avenue, way down there, where the Henrys live. He lived off of Vermont, all the way to the end, where Wachovia Bank is. That's Vermont Avenue, and there were three black families that lived down in that area: the Justices, the Henrys, and the Fiemsters.

Rob: How well did you all know Julius Fiemster.

Iola: Well, he grew up in this community and went to school here.

Miss Jones: I remember all those children that lives down at the

end of that carline in that little neighborhood.

Helen: They lived there but they would participate in everything that went on here, the churches and all.

Rob: What about this person right here?

Iola: That's Arethea Bruell. She's still living in Florida. She's a nurse. Her family moved here and was very active. Her Daddy was on the railroad down at the roundhouse.

Rob: The Southern Railroad was a big employer here.

Edna: Many of our men in this neighborhood worked there. That was one of the better reliable jobs.

Iola: The Longs worked down there, too.

Helen: Long and MacMickens.

Edna: It so happened that the father would work there and some of his children would work there. There people were hired quite a bit by recommendation. They had benefits.

Rob: That was a dangerous occupation, was it not? Were there any stories that reached you all?

Edna: We were young. We're telling about things that happened when we were in the lower grades.

Rob: When you played children's games, did the railroad ever enter your games? No, okay.

One more question, and we'll wrap up. Miss Jones, as the person who was the teacher in the community for a while and was largely responsible for how everyone did, how did you create a good education? What were your methods?

Miss Jones: As a rule, the teachers got together, and we made plans of things that we would like our children to accomplish. We worked together as a whole. We would support one another.

Rob: Do you recall what some of those goals were?

Miss Jones: We had a boy that couldn't talk, the Streeter boy. We would work together. Each teacher had things that she could do to help him overcome this difficulty.

Rob: How would you help someone who had speaking problems?

Miss Jones: We did a lot of individual teaching. We had certain specialists, too. We had a speech therapist in the city.

Rob: And you did special projects?

Miss Jones: All the teachers had plays. Maybe two teachers, two rooms would go together, and they would have an operetta.

Rob: How would you choose your script?

Miss Jones: Sometimes, the children would make up the story. Sometimes, we would order these plays for the children. We would always try to get something that would tie in with their class work.

Rob: Did you ever do any plays in association with history?

Miss Jones: In social studies, suppose they were studying about one of the foreign countries--Japan or some place like that. We would center [the play] around that country. For instance, I had a group, and I believe Miss Byers' mother helped us with the costumes, and we had a play here on Japan. We studied the life, the country, and everything. I remember, at that particular time I had a nephew who had been in the service and had served in Japan. He came up and he talked with the children, and he brought some dolls and different things they put on exhibit. And then, out at Warren Wilson College, a group from Japan came in and gave a little skit, and talked with the children.

Rob: What did you have for books?

Miss Jones: Well, we had our textbooks that were used for social studies. And, of course, we brought in materials from any place that we could find.

Rob: Did that include the library?

Miss Jones: That's right. The library. Sometimes we ordered some materials.

Rob: Was there any of what is now called black history that was taught back then? Today, educators think that the standard textbooks do not represent the African American culture well or enough.

MIss Jones: During Black History Week, that's when they really studied it. When my children finished their required reading, I had a set of books suitable for the children in the grades that I taught. We took those books and we went through them. They had a chance to learn quite a bit about our people.

Edna: I agree with everything she said, but I'd like for her to tell about--they may have a paragraph or two about George Washington Carver and a few like that, but they did not stress it. That's why the leaders of that day, like Miss Jones, are

pushing for the textbooks to be changed. In Allen School, black history was a requirement. Stevens-Lee was a much larger school. The principal and teachers did bring in [books] from their own personal libraries, and taught them as much as they could. And that's why the urge now is to do better in the textbooks. Everybody, all nationalities, learn about black history. We want it to be taught throughout the schools now.

Miss Jones: In third grade, I had those little books that they could use just like they would use the state textbooks.

Rob: Where would you get those books from?

Miss Jones: We bought a lot of materials for children. I had a set of those little books about our people.

Rob: Do you still have any of those little books?

Miss Jones: Listen, I was telling someone the other day, I have so much material packed up some place.

Edna: Incidentally, our parents had to buy our books in the city schools.

Iola: And then, many of our books that came through came from the other schools after they had used them, and some of the pages would be lost. I don't know how long that went on, but I remember, we started out that way. At the end of the year, after we finished, we would sell our books for a nominal fee to somebody in a lower class, if we couldn't use it for some of our family members. Our libraries were very limited.

Rob: I'm wondering if there was a bookstore in the area that was good at supplying you with books on black history.

Iola: We always had a lot of books in the home. [My father] travelled and he'd pick them up when he went to Chicago.

Rob: What about folks like Marcus Garvey and DuBois?

Iola: We knew all about them. We had all those black newspapers.

END OF TAPE 2, SIDE 1.

TAPE 2, SIDE 2.

Rob: Was there a vocational educational component?

Edna: You learned from your parents.

Miss Jones: Home economics and shop, they were required.

Edward: Trades like building and constrcution, they didn't teach blacks that.

Iola: They had vocational training at Allen because there were some students who couldn't learn, and they taught them sewing and cooking, and they were good in those fields. Of course, there was teacher training over there.

Edward: But they didn't teach you to go out here where you could build a house, bricklaying and construction work, where you could make some money. That's why I left this town. I didn't go to school for photography because it wasn't taught here. I was down in Miami, Florida. After I got in photography, you couldn't get right into the main echelon of photography. I had to learn black and white and p.r. photography on my own, and learn it from professionals, people who were already into it. A man who was in the second World War taught me how to do black and white pictures, how to do it professionally.

Anybody can shoot the camera and make a black and white picture. But when you see black people, they are very black. The professional photographer couldn't learn that unless he was taught that--how to hold back the black and level it off to where your color picture would match mine. I learned that from a man at the Miami Times and from Petrie Studios which specialized in portraiture and big, beautiful pictures like that. A Cuban taught me that. And Avistar(?) down in Coral Gables--fortunately, I ran into a man whose brother owned Harris Cadillac. His daddy used to have a photo studio on Pack Square. The man would let me come in his studio and observe. His brother had a studio in Coral Gables [the same as his son's?]. Fortunately, I was delivering some pictures to his studio one time, and on the wall was [a picture of] his daddy, who used to own Harrison Studio on Pack Square.

Rob: Before we were tying in opportunities for children to the motivation to stay in the community and do good in school.

Edward: Even disk jockey over here, they pay you twenty dollars a month broadcasting every day. I walked out on them [WLOS radio]. I didn't even tell them I was going to leave. I left there booking a gospel attraction because I wasn't making any money. The commercials that I did over there, I didn't get a dime out of it.

Rob: Well, we've come to the end of our time here. Let's continue again. Thank you all very much. Thank you, Miss Jones. Iola, I can't thank you enough.

END OF SECOND INTERVIEW